THE WESTERN LUMINARY.

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TERMS.

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☞Arrearages must be paid before the paper can be discontinued.

☞Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

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RELIGIOUS.

NARRATIVE OF A PIOUS CREEK YOUTH.

We give below the narrative of John Davis, a pious Creek youth, belonging to the mission school at Union, in the Arkansas country. He emigrated from the nation east of the Mississippi last year, and is now preparing to become a missionary to his people. He was led, as will be seen by reading his narrative, from the midst of his people, by the remarkable guidance of Providence. Mr. Vaill, the missionary at Union, says, "All of us here at Union, who know John Davis, think him a most promising young Christian. He is a full-blood Creek, about 22 or 23 years of age, and needs nothing but more information, to make him extensively useful to his people." He is a self-taught writer, and that our readers may judge for themselves of his talents and improvement, we have made no corrections in his narrative, except a few of a very trivial character.—*N. Y. Obs.*

Inward reason of man, when it is directed by infinite power, becomes the governor of the whole body, and carries it to the end, whatever be the purpose it is directed to do. If the governor be not opposed he is quiet and very pleasant. But if he find that his subject conducts himself contrary to his direction, he always becomes a grievous and painful ruler. This governor visited me with his lasting influence, when I was in the kingdom of darkness, in the Eastern Creek Nation. He enlisted me for his subject as soon as he found me, and he was going to take me from my people and country to a strange land. But I was unwilling to go with him, because I expected I would be uncomfortable among the foreigners, whose language I could not understand. And I commenced to oppose him, but it was in vain for me to contend with him; for he repeated his influence over and over to me nearly twelve months, while no living man knew any thing that he was doing all the time. And at last his argument seemed to me reasonable, and I agreed to accompany him. I just done it to prove his argument; and he conducted me from my native land into civilized country to the word of God. In that country I was a stranger to all people, and I had many enemies; yet my governor who carried me into that country guided me always safely; and he did not suffer any one to hurt me, neither let me go back to my country for my ruin, for many years. So I was sent to school by no man, but by this invisible governor.

In the year 1822 I was conducted from my native land into the State of Alabama, and was placed in a good family of white people, and was kindly advised, and conducted to a school among the white children, by a good old man that proved my friend. A few days after I commenced to go to school, one of the school little boys reported falsely about me. And that little boy's father met me on my way home from school, and threatened to whip me like a negro and drive me off to the nation; I understood what he said, yet I could not speak English, so as to plead my cause, neither was I able to defend myself if he should undertake to get hold of me. So I stood still at the place where I was stopped. And while I was standing under the stormy passion, and casting wishful eyes around me for assistance, a young man, one of my fellow scholars, came up and spoke in my behalf, and stated the truth to that mad man, and relieved me from him. I went home in grief, thinking I was placed in dangerous situation; but as I had no father, mother, or any of my native friends in the country, that could speak the language to comfort me, I said nothing to any person about my trial. I bore all the pains in my breast to myself. And when I was in that trial, I determined I never would play with the boys again. That school continued but a short time, for the teacher stole the books and ran away, and the school broke up. Then I turned around and worked with the old man's sons to pay my boarding.

In the month of July, Dr. ——, of Alabama, hired a fine teacher for his children, and opened school in a few miles from where I lived, and to which he advised the old gentleman to send me with his children. And agreeably to his kind advice I was sent, and the teacher took pains with me, and I learned to spell some words before I left the school. While I was at the school, people seemed to take notice of me, and many of them advised me not to return to my country without accomplishing an education. All the scholars were agreeable, and I did see no dissatisfaction to be among them; yet I left the school about two months after I was commenced going to it. Soon after the teacher resigned teaching us, and went back home into another country. He again opened school among his neighbors, about forty miles from where he formerly kept it. And he wrote an invitation to several young men who had before been at his school, and stated in his letter, that if I should contrive and get to his school, he would try to instruct me, and would not charge me any thing for his trouble. In a few days I arrived at the school, the teacher received me politely with his compassionate hand, and introduced me to the school. And afterwards he conducted me to his house, and to his brother-in-law, where I took up my lodging. Before many weeks my enemies rose against me every day, and said, Creek Indians have been very bad to white people, and have killed them, and they despised to see me go to school. This kind of language became very common among the neighbors of the school, and wherever they found me on the road, they cursed me and wished all the Creeks were in hell, and Dr. —— with them if he liked to teach them so well. And also the scholars hearing threatening language from their parents, threatened me as bad as their parents. The teacher thought some of them were told to do me injury, and cautioned me to be careful, and not to have much to say to them. But I continued in school for a short time and left it and returned to the old man by the advice of a clergyman, who pitied me for my insecure situation.

I again in the beginning of January, 1822, entered into another school among my old acquaintances; and as I was told by many of my friends that it was a public school, and as free to me as any other children were on the school land, I was sent to it. When I saw the number of my mates collecting in it, I was extremely glad, and was imagining that I was going to enjoy peace among my friends as I had before done. And I was expecting to gain more information, because I was among those who would not interrupt me, but I very soon found I was far from being happy among my friends. The teacher, whose instruction I had confidence to receive, soon proved to be far from me; for the teacher did not like to instruct me; he asked great many questions about me, and the students who were well acquainted with me represented me and my conduct to him as far as they knew me. But those representations were not satisfaction to him, and he told me that I must consult with Col. —— and Maj. ——, for they were managing the school, and it was not in his power to permit me to come to his school, and I went home with a aching heart. Next morning the old gentlemen wrote the representation of me to the teacher, by his son, and told him that neither Col. —— nor Maj. —— could be dissatisfied for my going to school without finding some misconduct. When he read it he was not very well pleased, and a few minutes after he received it, he sat a copy for me to write after, and the copy run thus: "John, why don't you go to your own land and people?" And in the evening when the school was about to be closed, some of the young men made remarks about the copy which he wrote, and he brought up a great many arguments, and said, among other things, why don't the Creeks have schools in their own country like the Cherokees? and so he closed his argument. Under those expressions, I was discouraged, my heart was divided into distinct parts. *One* was soliciting me to trace the path back to the nation, from whence I came, and feel the pains of trials no longer. But the *other part* of my heart said no; remain here for little while, until you can see where to go, and I was confused. I did not know what to do. Then an old lady directed me to God for my assistance, and told me that he was able to deliver me from my enemies, if I should pray unto him. But I thought that poor consolation, which she gave me. Yet her expression had influence over my mind, though I paid very little attention to it at the time. Next morning I went to one of the school managers, and stated my difficulties, and he promised whenever difficulties should take place again, and the teacher be likely to turn me out of the school, he would be on my side, and would have justice done, and sent me back to school. On that day the teacher stated, that one of his Methodist brothers wanted to send his children to school, yet he did not like to send them where the Indian was going to school; and I thought to myself, white people must think that I was a lion or tiger. After that I continued in school but a short time and left it.

Having encountered many trials in going to school, I felt entirely discouraged and I raised my head and looked around me for some prospect of encouragement. But no such opening could be discovered nor a cheering voice could be heard. Then I cast my meditation back to my benighted land from whence I came and searched it for some comfort, yet I found no friends there, to instruct me in such things as I needed to know nor parents to take me into their house, and take care of me and I was confused and wept. At the same time I had often been advised by the old gentleman with whem I lived to look to God, when ever I was in trouble, for he was able to relieve me. I went into the woods, I prayed and wept there, I determined in my mind to trace the path back to my country, even if I were to be ruined for ever; and I returned to the house. The next morning, after I received affectionate fatherly counsel of the old gentleman; I bid him and his family fare well, and as I turned my face toward the nation I gave myself up for lost and I proceeded on my journey, for there was no prospect of my going to school again

After I arrived in the nation, I was informed that a mission school was established in the nation, for the Indians, and I immediately fixed my mind upon going to it. Although it was in a strange part of the nation, and I did not know the way, yet my mind leaned to school and I could not rest. So I left my brother and half sister in great grief for my leaving them and set off for the mission. And while I was passing through the Indian villages, some of them asked me where I was going? I answered to school, to school! and they laughed at me, as I appeared foolish to them to go to school, and I arrived on the 17th of May, 1823 at the station, I suppose I was about 16 years old. The school was not opened yet, I was received as first scholar. And about two weeks after my arrival at the station, the school commenced its operation, and soon the Indian children flocked into it. But some of them could not bear to be confined in school and they began to sneak off home, and the school could not continue steady until about the end of 1824.

At this time I was taken out of the school, and placed as an interpreter for the missionary, translating some passages of the Scriptures into the Creek language. And while he was translating he explained the meaning of the words to me and he often wished me to know the value of the word of God, for he thought there would be no difficulty in my speaking to my people, if I could only feel and comprehend the excellency of its power. And while I was hearing this most affectionate voice, I was sometimes almost ready to acknowledge my sin and say that Jesus Christ was the only Saviour. But I could not, because I thought if I professed the religion openly in the world, I should have to distinguish myself from all wicked company. By doing that I should leave all my friends. I should be no more associate for them, nor they for me. I should have no more enjoyment with them in their sports, for they are wicked, and they would live in their own *wicked ways;* then I would be alone, I would be mean and *friendless* among my people, and I would feel pain all the days of my life. And I silently tried to shut my ears against hearing the word of God. But the more I strove against it, the plainer I saw my sinful state; and my condemnation appeared greater and greater every day. I explained the state of my feeling to the teacher, yet he did not give me sufficient instruction what to do, he only advised me to believe on the Lord Jesus Christ, for he came to save sinners, that they who believed on him, might not perish but have everlasting life. Having said this he walked off and left me in a state of confusion, yet he some time afterwards made it constant rule to take me and another youth every Sabbath morning into the woods and prayed with us.

Our teacher left us in 1825, and went back to his country, and the youth also left me the same year, and only one missionary and two females were left at the station, to manage forty children. And it seemed impossible for them to do well at that time; yet the missionaries stood firm for the Indians, and Mr. Compere stated his situation to me and asked whether I should be willing to attend farm for he could not get any person to do it. I told him I thought it was my duty to do so, and I attended the farm and all other necessary duties which the mission required, to 1827.

In 1826, a minister of the Gospel arrived at the mission from Washington, and preached to us on the Sabbath day. On Monday morning, when he was going away, he commended me to God, and said to me strive to enter in at the strait gate, for many shall seek to enter and shall not be able. These words were related in my mind all day, and in the evening I went into the secret place and knelt down to pray, yet before I uttered a word I was confused. It seemed as if it was not in my power to speak, and I remained at the place nearly a quarter of an hour, at last I felt very bad and lost. But as soon as I began to think that Jesus Christ is the only way and the only one that could relieve me, my confusion easily moved off from my mind and I felt delight: I prayed and wept, and I rose up and went to the house. And some time afterwards the missionary asked me about the state of my mind. I stated my feelings, but I was not ready to be baptized. And I prayed every day and night that I might acknowledge my Saviour openly in the world upon the good foundation, nearly twelve months. I knelt down again at the same place, where I was confused once before, and while I was kneeling the power of confusion overcame me, and I could not speak for some time; but as soon as I thought that Jesus Christ is the only Saviour, the trouble left me. I prayed and wept, and I rose from the ground and went to the house, and opened the Testament, and read the 14th chapter of St. John, 6th verse, where Christ says, "I am the way, the truth, and the life, and no man cometh unto the Father but by me." And I was convinced that Jesus Christ was my only hope, and I was baptized in 1827.

JOHN DAVIS.

SINGULAR INSTANCE OF CONVERSION.

The following is presented, merely as a narrative of well authenticated facts, without expressing any opinion as to the explanation of them. The reader will form his own opinion of the case. It was communicated by a clergyman of the Presbyterian church.—*Am. Pas. Jour.*

"Dr. B—— was an active, intelligent man. When he commenced practice, his prospects were very flattering. His mind, naturally brilliant, was well cultivated. As a man, he was respected; as a practitioner, highly esteemed. But being gay, and fond of company, he fell into that which was not the most respectable, and gradually became negligent in business and dissolute in manners. His associates, at length, were the most abandoned in the community. He became a complete sot, with all the degrading and polluting accompaniments of that character. Here his friends and property began to leave him. He lost his practice, his health, and, finally, his reason. By all his acquaintances he was considered as gone—past recovery. To use his own words, 'no man could ever be worse than I have been—or be engaged in more vile and wicked devices. Of religion I neither knew nor cared more than enough to ridicule and despise it, and nothing pleased me better, than to lead astray or accuse its professors."

"This was his condition at the age of 37, when in his mad career, in the midst of a fit of dissipation, he was seized with delirium. In his insanity, he was laid upon a bed of sickness. Little, if any, hope was cherished of his restoration either to health or reason. His condition, was apparently the most hopeless and perilous imaginable. It was an obvious and confessed fact, nothing but the mercy of God could reach him. After lying in this forlorn condition about a fortnight, to the astonishment of all, his reason was restored. The first thing which his wife noticed, indicative of reason, was his inquiring for the Bible, and even this appeared unreasonable *in him*, because so new. She gave it to him, and he read with understanding and interest. And what is still more remarkable, from that time, he has appeared in all respects, a new man. How or when the Spirit operated upon him, no man can tell. But from the moment his reason was restored, his heart seems to have been changed. New views, new feelings, and new desires have since characterized him. As soon as his health would permit, he established prayers in his family. He forsook his former company and places of resort; has not drunk, and says he has no desire to drink ardent spirits. He has regained his lost character as a man and as a physician.

The cautious clergymen with whom he conversed, advised him to delay his union with the church about a year. He did so, but has sustained the character of an active and devoted christian. In the doctrines of total depravity, divine sovereignty, free and unmerited grace, he is fully established. He says the work wrought in him is entirely of God.

LAST WORDS (FROM THE SCAFFOLD) OF CHRISTOPHER LOVE;

MINISTER OF LAURENCE-JURY, LONDON.

Who was beheaded on Tower-Hill, August 22, 1651.——Accused of plotting against the Government.

"Although there be but little between me and death, yet this bears up my heart, *there is little between me and heaven.* It comforted Dr. Taylor, the martyr, when he was going to execution, that there were but two stiles between him and his Father's house: There is a lesser way between me and my Father's house, but two steps between me and glory. It is but lying down upon that block, and I shall ascend upon a throne. I am this day sailing toward the ocean of eternity through a rough passage to my haven of rest; through a Red Sea to the promised land. Methinks I hear God say to me, as he did to Moses; —Go up to Mount Nebo and die there: So to me,—Go up to Tower-Hill and die there. Isaac said of himself that he was old, and yet he knew not the day of his death: but I cannot say so. I am young, and yet I know the day of my death; and I know the kind of my death, and the place of my death also. I am put to such a kind of death, as two famous preachers of the gospel were put to before me; John the Baptist, and Paul the Apostle, they were both beheaded. I read also in Rev. xx. 4, *The saints were beheaded for the word of God, and the testimony of Jesus.* But herein is the disadvantage which I lie under in the thoughts of many; they judge that I suffer not for the word of God, or for conscience, but for meddling with State matters. To this I shall briefly say, that it is an old trick of Satan, to impute the cause of God's people's sufferings, to their contrivements against the State; when, in truth, it is their religion and conscience they were persecuted for. The rulers of Israel would have put Jeremy to death upon a civil account, though indeed it was only the truth of his prophecy that made the rulers angry with him: and yet upon a civil account they pretend he must die, because he fell away to the Chaldeans, and would have brought in foreign forces to invade them. The same thing is laid to my charge, of which I am as innocent as Jeremy was. So Paul, though he did but preach Jesus Christ, yet his enemies would have had him put to death, under pretence that he was a mover of sedition. Upon a civil account my life is pretended to be taken away; whereas it is, because I pursue my covenant, and will not prostitute my principles and conscience, to the ambition and lust of men. I had rather die a covenant-keeper, than live a covenant-breaker. Beloved, I am this day making a double exchange; I am changing a pulpit for a scaffold, and a scaffold for a throne. And I might add a third, I am changing the presence of this numerous multitude on Tower-Hill, for the innumerable company of saints and angels in heaven; *the holy hill of Zion;* and I am changing a guard of soldiers for a guard of angels, which will receive me and carry me to Abraham's bosom. This scaffold is the best pulpit that ever I preached in. In my Church pulpit, God through his grace made me an instrument to bring others to heaven; but in this pulpit he will bring *me* to heaven. Though my blood be not the blood of nobles, yet it is christian blood; minister's blood; yea more, it is *innocent* blood. I magnify the riches of God's mercy and grace towards me, that I who was born in Wales, an obscure country, and of obscure parents, should be singled out to honourable suffering. For the first fourteen years of my life, I never heard a sermon preached; yet in the fifteenth year of my life it pleased God to convert me. Blessed be God, who not only made me a christian, but also a minister, judging me faithful, and putting me into the ministry, which is my glory. I had rather be a preacher in a pulpit, than a prince upon a throne; I had rather be an instrument to bring souls to heaven, than that all nations should bring tribute to me. Formerly I have been under a spirit of bondage; yea, sometimes I have had more fear in drawing out a tooth, than now I have for cutting off my head. When fear was upon me, death was not near; now when death is near to me, my fear is evanished.—I am comforted in this, though men kill me, they cannot damn me; though they thrust me out of the world, yet they cannot shut me out of heaven. When I have shed my blood, I expect the full declaration of the remission of sins, through the blood of Jesus Christ. I am going to my long home, and you to your short homes; but I shall be at my home before ye be at yours."——He prayed, that, "seeing he was called to do the work which he never did, he might have the strength which he never had."——*From Willison's Afflicted Man's Companion.*

TRACT CAUSE.

DISTRIBUTION IN NEW-ORLEANS.—It was announced, some time since, that the Committee of the American Tract Society had made a grant of 500,000 pages of Tracts, to aid the Board of Agency in New-Orleans, particularly in their gratuitous distributions in that city; and also that Mr. Moses H. Wilder had been commissioned by the Parent Institution as an Agent to assist them in their responsible labors. Mr. Wilder has now presented the report of his agency to the month of June, of which the following is an abstract.

The monthly distribution of Tracts to every family in the city willing to receive them was commenced in March, and has been systematically prosecuted, with very small exceptions, throughout the city for three successive months. I hoped to find individuals to engage in the distribution who would be able to continue the work without the aid of an Agent. Only six, however, have yet enlisted as distributors, a part of whom have proved very zealous and efficient laborers. The results of the distribution for April were as follows:

Families supplied: French 2,316; English 1,156; German 108; Spanish 98,	3,678
Houses to which acccess was not gained,	168
Families refusing the Tract,	66
Whole number reported.	3,912

The manner in which the Tracts have been received has been truly gratifying, and, so far as I can judge, they have been read by a greater proportion of those who receive them than those distributed in New York, and with greater interest. Often have the French ladies followed me in the street, as I have passed their doors, to get more Tracts, and many have expressed their satisfaction in high terms, that they could once more have tracts to read; for they had not seen any since they had been in the city. In the last month's distribution I was often compelled, by families who spoke in English, to go in; and sometimes have conversed with them freely respecting the concerns of the soul; in one or two individuals I have found considerable anxiety on the subject of religion.

A Frenchman who, in March, treated me very coolly, in April, met me with gratitude for the Tract, and in May came to the Depository to obtain a Bible for a friend, and expressed the great interest he had felt in reading it himself. On giving a tract to an old lady, she expressed much joy at seeing Tracts in this country, and said she had often read them in England with much profit.

A Spanish woman appeared much gratified to find a book that she could read; saying, "You must have a good heart to give away such good books." When I called the next month, she said she had much trouble to make her husband believe that she had not bought the Tract; he was at length satisfied; carried it to his store in the lower part of the city, and lent it to his neighbors. On visiting that District in April, I found much inquiry for the *Dairyman's Daughter in Spanish*.

An old military officer said he had received a few Tracts, from a clergyman some months before, and was much pleased with them, and begged that he might have several for his daughters in French and Spanish.

A young woman said she had read the Watchmaker many times, and was anxious to get some other. I asked if she knew any thing of the religion which was so dear to the poor Watchmaker. She said she did not, and that was what caused her trouble; she would give the whole world, were it at her disposal, to know that she was a christian. After some conversation I left her the "*Way to be Saved*," probably never to see her again till the final day of judgment.

On presenting a Tract the second month to a French Druggist, he took the last one out of his desk and said it was good, and appeared much pleased to receive another. He soon followed me to another house, and urged me back; took me into his room, and shewed me his Bible, and seemed to wish me to understand that he read it much more now than before I left him the Tracts.

I met a man in the street who said the Tract you gave me the other day told me it was wrong to work on Sunday, and added that he had thought more of Sabbath-breaking for four days than he had before for as many years; he thought it all wrong and he would be guilty of it no more.

A young man of intelligence, a Catholic, called on one of the officers of the Board of Agency, and told him that a gentleman had been giving away Tracts in his neighborhood; that he had been prejudiced against them; but if all our Tracts were such as that gentleman left at his house he would do all in his power to promote their circulation. The Tracts referred to were the Watchmaker, Way to be saved, and Dairyman's Daughter.

Distribution on the Levee.—A most important branch of Tract operations in New Orleans is a judicious distribution on Sabbath mornings, on the Levee, which is then crowded with sailors, boatmen, laborers, pedlars, merchants, and in fact with all description of men. Numerous vessels and steam-boats are loaded and unloaded on the Sabbath, and probably more sail on that day than on any other. I have generally spent the Sabbath in distributing small Tracts to every one that would take them at the same time inviting to the Mariner's Church.—*American Tract Magazine.*

For the Western Luminary.

First Annual Report of the Winchester Tract Society.

With gratitude to the Author of all good, the officers of the Winchester Tract Society would submit their first Annual Report. Twelve months with their labours and blessings, have rolled by since the organization of our little society; and although the success attending our exertions to advance the Redeemer's kingdom, may not have been altogether such as we could wish, yet on reviewing the past, we are cheered by the assurance that hitherto the Lord hath helped us.

Owing to the existence of another society in town of the same nature, and having in view the same design as our own, and a variety of other causes, the operations of our society have been limited; $10 37½ have been collected, $7 00 of which have been expended for Tracts, and $3 37½ yet in the hands of the Treasurer. Of Tracts 6625 pages have been purchased, 6025 distributed, and 600 are yet in the Depository. From the blessing attending the monthly distributions of Tracts, as practised of late by many of the Auxiliaries of the American Tract Society, it was desirable that a like experiment should be made among ourselves. Accordingly it was resolved at the formation of our society, that during the year that has just closed, a Tract should be furnished monthly to every family in town willing to receive them. With this resolution aided by the Female Tract Society of this place, your Committee have complied.

Although nothing special has occured so far as your Committee have learned, yet the Tracts have generally been well received, and we trust that the disclosures of the last day will show that good has been effected. As yet, the operations of our society have been confined exclusively to town, a circumstance which we regret. We hope that for the ensuing year the patronage will be sufficient to enable your Committee to extend their operations to the surrounding country. We rejoice in the increasing prosperity of all the benevolent institutions of the day. A new and powerful impulse has lately been given to the Bible, Missionary, and Sabbath School operations, and special efforts are making by all these institutions in behalf of the West. But after all that we can reasonably expect will be effected by these societies, much remains to be accomplished by means of religious Tracts, especially in those regions that are but partially supplied with the regular means of grace.

The remarkable cheapness of religious Tracts especially since the recent reduction in the price, the convenience with which they may be circulated, in connection with their suitableness to awaken the impenitent and build up christians, give this method of doing good advantages, in some respects, over every other plan which has been devised.

Deeply impressed with this truth, liberal appropriations have been made by the Parent Society for the benefit of the more destitute parts of the South and West. But while our christian brethren in the more favoured parts of Zion, reach to us the assisting hand, they call upon us to co-operate with them. We trust we shall not be inattentive to the call. It is true, that it is our lot to operate in a humble sphere, when compared to some of the more formidable divisions of the army of God. But let us not despise the day of small things. Trusting in Christ, and excited by a sense of the little we have done in days that are gone, let us press forward. Any obstacles which have occurred are no ground for discouragement. Even Christ who was perfection itself, and who spent his whole life in going about doing good, experienced opposition in his labours to bless mankind. And he has told us, that all who will copy his example, may, in a greater or less degree, expect the same. But in all our attempts to serve him, he has promised his assistance. All therefore that we have to fear is the lukewarmness of our own hearts. From past experience we know that from this source there is danger.

Placing before ourselves the example of Christ, and his holy apostles; and remembering that the time is short, and that the command of Christ is to work while it is day, and that he has promised a blessing upon that servant "whom his Lord when he cometh shall find so doing," let us no longer think of "standing all the day idle." And while our hands are employed in this delightful service, let our hearts be engaged in prayer to God, who alone can give the increase, that he would bless our feeble exertions, and make these 'messengers of mercy' a savour of life to those who read them.

JAMES KEITH, *Secretary.*

The Female Tract Society of which mention is made above, has collected $11 50; bought 10,000 pages of Tracts for distribution, and has $1 50 remaining in the treasury.

COMMUNICATIONS.

For the Luminary.

A REVIEW OF PHILO-ORDO.

It is proper that I should take some notice of the pieces published in the Luminary over the signature of Philo-ordo. This writer contends that injustice was done to the committee who prepared the pastoral letter of the West-Lexington Presbytery in stating "they had come to the conclusion that because there are not *installed Pastors* in the churches, is to be imputed the want of prosperity, union and good order which so much prevails."—They mentioned *no other cause:* nearly all their long letter related to this subject; and how any injustice was done them by copying their own statement, I cannot perceive.

Philo-ordo is pained and mortified that I should attribute the decline of the late happy revival chiefly to the *controversy* promoted by the clergy, and their *envy* of each other;—and that I must have meant the clergy of West-Lexington Presbytery, because I was reviewing their letter, and their's only.—I did believe the diversity of opinion, party spirit, and quarreling about matters of speculation, caused the revival to decline. But how he came to the conclusion that my remarks were confined to the clergy of West-Lexington Presbytery, I cannot tell.

I had spoken of the evils of party spirit between the different sects, and added, "But how was it in the same *denomination?* I apprehend not much better. The ministers and people divided into parties," &c. Is our Presbytery *a denomination?* Was the revival no where else? These divisions were not even confined to the Presbyterian church; other churches were not only divided in opinion, but actual schism took place. But I meant the Presbyterian church in Kentucky: and to prevent mistake, stated expressly that my remarks were not intended to apply *exclusively* to this Presbytery. I was willing they should have their full share of blame, because I thought them entitled to it, but nothing more.

Philo-ordo says, "It will not be forgotten that the revival had well progressed, before there was the slightest diversity of practice or opinion among the ministers of our state."

At the commencement of the revival our ministers were "humble and united in love:" But that there was a distinctly marked diversity of opinion among them I had not expected to see controverted. This diversity showed itself at once: with the first news of the revival at Danville, came the controversy whether an awakened sinner should be directed to pray. The differences manifested themselves more and more as the revival progressed. The exertions of moderate men kept them from "greatly disturbing the peace of the church till about the close of the revival," at which time Philo Ordo seems to admit, "a root of bitterness did spring up, but it was not of Kentucky growth, it was an exotic." From the luxuriant manner in which it flourished *here*, it may be well doubted whether it were not indigenous, at any rate the revival "closed" and I verily believe this "root of bitterness" was the main cause of it. But the "deepest cut of all" is, that I should have stated, some ministers were puffed up, and others envious. No person would rejoice more than myself, if all ministers were entirely free from vanity or envy. But is it so? At the opening of Synod four years ago, we had an able and interesting sermon, in which it was urged that ministers from the nature of their services, were peculiarly liable to be puffed up, and they were exhorted to watch and pray against it. The sermon was received with approbation, and a motion was made to have it printed. We were humble then. I submit it to Philo Ordo whether it be not as "deep a cut" to suppose a minister would "*flatter the weaknesses* and *connive at the faults*" of his congregation to procure their votes. I judge the heart of no brother, but I could give many *words* and *deeds* to prove the correctness of what I stated. But I forbear. Every person who has attended to what has passed in our Presbyteries, and Synods and in our churches the last three years will recollect them. I have been "pained and mortified," at what I witnessed. We may expect reformation when the religious community shall treat with decided disapprobation *any minister*, who will "keep pummelling his hearers," with those speculations about which we are divided. That public sentiment might so act was one reason why I said any thing on the subject. "In the spirit of love and kindness" I now drop it.

It seems to me that the committee of Presbytery attached undue importance to the ceremony of installation. I do not consider stated supplies anti-presbyterian. They have been recognized by the General Assembly, and the form of government provides for supplies. Nor are they necessarily yearly contracts: I am not in favor of engagements for short periods, because in such cases the church will often have no preacher at all. The three ministers who reside nearest to me, are employed until they, or the church shall desire a separation,—and the people have *severally* promised to pay them so long as they receive their services. They were chosen by the people, and I have heard of none of that electioneering and these *errors* and *factions* apprehended by Philo Ordo, nor is there the least reason to suppose that either of them "*flatter the weaknesses*" or "*connive at the faults*" of his congregation to procure their votes.—Presbytery has the same control over the preachers and churches as if they were installed, except they can dissolve the connection without the consent of Presbytery. I believe when either party desires a separation it should take place, and if I am not mistaken I have seen great injury inflicted on the cause of Christ by resisting in Presbytery the seperation of an installed minister and his church. I agree that a settlement is a contract between the parties, and it is in part a contract that can be inforced by law. To this I do not object, I am willing to be legally bound to pay what I promise, and if I fail to pay, to be compelled to do it. In the contract with the stated supplies mentioned, they who receive the labor are bound to pay for it. But what is the contract which is usually entered into, when a minister is installed? It is *a joint* obligation, and each person who signs it, is bound to pay the whole salary during the time of the ministers being and continuing the regular Pastor of the church. We have experience on this subject, years ago. This presbytery in a pastoral letter, stated that in some instances "the arrearges upon calls had become so great, as to endanger certain persons, who stood bound in those calls for the whole stipulated sum: a sense of justice demanded a dissolution of the union in these cases." Solomon gave good advice, if it be of no higher obligation, when he said: "Be not one of them who are sureties for debts."

If an individual who signs a call should remove to another congregation, he is in justice bound to pay the minister who labors for him there, but he is still bound to pay the minister whose call he signed. The same justice which says the laborer is worthy of his hire, says hire should not be demanded where no labor is bestowed.

Most of the persons who support the ministry, are professional men, mechanics, and others who have little property, and make their money by their personal exertions: Should one of these die, his estate is bound, and his wife and children liable to be deprived of the necessaries of life, because of this debt.

These are *some* of the objections to instal lation as it is usually practiced. Are they entitled to no weight!

It may be said that none of our ministers would exact the money in these hard cases. I readily grant they would not; but is it right to require people to enter into an obligation which it would be *unjust* to enforce? Besides, they may die and their administrators be compelled by law to enforce it. Where churches are incorporated, or have permanent funds these evils will not arise; but in the state of society here, it seems to me they are inevitable. When a minister is installed, presbytery should, I think, only require the members of the congregation to promise severally to pay him so long as they shall receive his services. The form of government will authorise it, and then most of the objections would be obviated. If this were done, and any church believe it more orderly, that the parties will be more permanently united; and bound to discharge their duties more faithfully by having the ceremony of installation performed, let them have it done, I have no objection. But I candidly confess I have no confidence that a minister who will neglect his duty with his obligations as a stated supply, and his ordination vows upon him, will be certain to perform it by being installed. And my observation has convinced me, that men are more apt to neglect their duty, when they consider themselves securely in office for life, than when they feel they are directly responsible to the persons who employ them.

It appears to me that stated supplies are not so objectionable as the committee and Philo-Ordo have considered them; or that a call and installation in the usual form are so free from objections as they suppose.

I am gratified that Philo-Ordo concurs in my views of church government. In an address of a committee of West-Lexington Presbytery in the year 1817, is this statement; "The government of our church is *representative*. Every member therefore enjoys the same privilege in the government of the church, which a voter does in the civil government of our country—according to our form of government, every congregation elects its own pastor, and the members of every church elect ruling elders, *who with the Pastor represent them, and act for them in the several judicatories of the church.*"

This is a correct view, and surely a man, who is elected by no one, represents no one, and is accountable to no one, has no right to govern.

But it is contended that the clause in the form of government, which says: "A Presbytery consists of all the *ministers*, and one ruling elder from each congregation, within a certain district," gives to all ordained preachers who reside in the bounds of such district the right to sit in presbytery. "*Minister*," is a word of general signification. It means one who *serves;* and is applied in the New Testament to all the persons employed in the *service* of the church from the Apostles down to the deacons. By referring to the next chapter in the Form of Government, we may ascertain the sense in which it is used in this place, it reads thus: "As a presbytery is a convention of the *Bishops* and Elders in a certain district, so a Synod is a convention of the Bishops and Elders of a larger district." By this it appears that these *ministers* are *Bishops*. Presbyterian Bishops are those who have the oversight of a particular church—this is not controverted. So that it is those *ministers* or *Bishops* who have the oversight of a flock, who are entitled to sit in our Presbyteries and Synods, and are eligible to the General Assembly. In the form given in the discipline of their commission to the General Assembly, they are styled *Bishops*, and the name of their church is stated.

I consider the government of the church to be a matter of more importance than is generally supposed. The mighty monarchy of papal Rome arose by departing by little and little from the government of the church in its original simplicity; and I apprehend it can be shewn, that many and great evils have been visited upon Protestant churches because they have also in their government, abandoned those republican principles upon which the primitive church was organized by our Saviour and his Apostles. PHILO.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, AUGUST 25, 1830.

INTERESTING MEETINGS.

Agreeably to notice previously given a public meeting was held in the Baptist Church, on Wednesday evening last, and another in the second Presbyterian Church, on Friday evening, for the purpose of considering and acting upon the Resolution of the Sunday School Union, to establish a Sunday School in every place in the valley of the Mississippi where it is practicable.

At the meeting in the Baptist Church, Maj. John Tilford, Esq. one of the Vice-Presidents of the Society, was chairman, and the meeting was opened with prayer by the Rev. Dr. Woods, president of the University.

The Rev. Mr. Baird, general Agent of the Society, then stated the objects and plan of operations of the Sunday School Union, and its need of special aid to carry into effect the Resolution adopted at its last anniversary.—He also gave an account of the meetings in Philadelphia, New-York, Albany, Princeton and Cincinnati, for the purpose of raising funds for this specific object of establishing Sunday Schools in the valley of the Mississippi.

The meeting was then addressed in an eloquent and forcible manner by the Rev. Dr. Fishback, Rev. B. O. Peers, Rev. John C. Young, Mr. William Leavy, Rev. Mr. Welch, agent of the Society, Rev. Dr. Blythe, and R. J. Breckenridge, Esq.

The Rev. Mr. Peers urged the importance of establishing Sunday Schools as the only substitute for a general system of common schools, of which this state, and most of the western states are entirely destitute. A large portion of the children in this state is growing up without the first elements of education. By returns made to the legislature at their last session, it was ascertained that only one in of the children in this state, were enjoying the means of common education.—He knew one family of sixteen members, not *one* of whom could read or write. How is this evil to be corrected! By the Legislature? We have already waited too long for help from that source. In electioneering speeches much was promised, but when the time for action on the floor of the Legislature came, nothing was done. They would adopt no plan that would call for an appropriation or raising of money. If then our legislators, our civil government will make no provision for the education of children, christians, patriots and philanthropists, as individuals, or by voluntary association, must undertake this business of such vital importance to the welfare of the community.

The mode of instruction pursued in the plan of Sabbath Schools, he said, supplies a most material defect in all the common schools of our country. In these schools, children do not seem to be treated as *moral* beings. No kind of moral instruction is given them. But in the Sabbath School the child is taught the obligations and duties arising from his relations to his parents, to his fellow-creatures, to his God and to the Saviour. These are points of instruction almost entirely overlooked in the common schools of our country.

Another advantage of the present plan of Sabbath Schools over the ordinary Schools is, that where it is necessary, the children are not only taught the art of reading, but they are furnished with useful and entertaining books. They have a library from which they may procure books to read, and thus add to their stock of knowledge and strengthen in their minds the precepts of virtue and piety.

Mr. YOUNG said he had the pleasure of attending the meetings in Philadelphia and New-York, and in addressing the meeting in New-York, he assured the audience, that the West, especially that portion of it, which he represented, would come forward to the support of this undertaking with their full share of influence and pecuniary contributions: that the lively interest felt by our eastern brethren in the moral and religious improvement of the new and destitute settlements in the valley of the Mississippi, would awaken in the hearts of christians and philanthropists here, a generous emulation to *act well* in the same good cause. He said he hoped he had not mistaken the spirit of Kentucky on that occasion, and had not on the part of the patriots and his christian brethren in this state, *pledged* what would not be honorably *redeemed.*

Mr. LEAVY arose, and said that the name of Kentucky had too long been a reproach and a by-word abroad; that her character was stigmatized with ignorance and crime and violence and every thing bad; that although a chivalrous and high-minded spirit was accorded to her, this spirit was too closely allied to the vices and ignorance of a semi-civilized state. It is time this reproach was wiped from our escutcheon. He hailed this movement of the Sunday School Union as an omen for good to the west. The direct tendency of the system of Sunday School instruction is to enlighten and elevate the whole body of the common people and to purify the fountains of moral action. The most certain way to refine the manners and correct the morals of a people is *to educate the children.* Give them that kind of instruction, which is imparted in Sabbath Schools, and their good behaviour as children and their honest and honorable conduct as men and members of a civil community, would need no other guaranty, than what is necessarily furnished by such a course of instruction.

The Resolution of the Society, adopted at their late anniversary in Philadelphia, received his most cordial approbation. He for one was ready to come forward, and he hoped there were many more, who, if from no other motives, would for the *honour* of Kent'ky. come forward honourably and promptly to redeem *the pledge*, which Mr. Young in reliance on our generous and liberal spirit had given to the public meeting in New-York.

Before the close of the meeting, cards were passed around for subscriptions. When they were returned, the amount subscribed was found to be *One Thousand and Fifty Dollars and Fifty Cents.* As the meeting was not large and but few of our wealthy men attended, we consider the subscription as indicative of the very deep interest felt by those present in behalf of Sunday Schools in the West.

The short notices we have given of the addresses of two or three gentlemen are not to be regarded as either reports or abstracts of their remarks. We have endeavoured to present to our readers only a few of the ideas thrown out by those speakers. Some of these topics were also touched upon by the other gentlemen, who spoke on the occasion. We can neither notice all, nor do justice to any one. Suffice it to say, the audience was highly gratified and entertained to a late hour of the night. At half past ten o'clock, the meeting was closed with prayer by the Rev. Dr Blythe.

On Friday evening, Maj. John Tilford was again called to the chair, and the meeting was opened with prayer by the Rev. Dr. Blythe.

Mr. Baird made some further explanations of the character and operations of the Society. He endeavoured to show that it is not *sectarian.* He stated that its most important committee, that of publication, consists of eight members, two Baptists, two Episcopalians, two Methodists, and two Presbyterians. No book can be published without the consent of every member of this committee. The Society employs agents of any Orthodox denomination without distinction. It prescribes no particular books to be used in the schools it establishes. In this respect the schools are entirely under the control of the parents and friends of the children.

He remarked that the Society was sometimes objected to as a money making scheme. In reply he said, that for this accusation, there was not the least shadow of a foundation. The Board of managers and the several committees, some of whom met monthly, some weekly, and some *every day* in the week, rendered all their labours gratuitously. They did not receive a cent in compensation. The agents employed in establishing Schools devoted their whole time to the business, and performed a most arduous service, for which they received only moderate compensation. The Society in fact had no capital, but was in debt. All the money it received was put to immediate use.

Some objected that the Society was monopolizing the business of printing and publishing children's books, and so injured printers. This objection had been voluntarily refuted by Mr. Carey of Philadelphia, and other printers, who have stated on paper, that

it was their believe that instead of injuring, the Society was greatly advancing the interests of printers. More children are now taught to read, and the demand for children's books has been greatly increased by the operations of the Society.—Other objections were also answered by Mr. Baird.

The meeting was addressed by the Rev. Mr. Hinckley, the Rev. Mr. Peers, the Rev. Mr. Welch, Mr. Skillman, and Mr. Burrows.

The cards for subscription were sent out, and when returned, the whole amount on them was found to be $1247 50. This sum includes the subscription at the former meeting, also some items obtained between the meetings. We are happy to acknowledge the liberality of some of the strangers, who honor our town with their residence during the summer months.

The meeting was closed with prayer by the Rev. O. B. Ross.

The following records of the meetings last week were not handed to us till after our own account of them was written and partly in type.

At a meeting of the friends of Sunday Schools at the 1st Baptist Meeting house, in Lexington Ky., on the evening of the 16th of August 1830 for the purpose of devising means to aid the American Sunday School Union in their benevolent design of establishing Sunday Schools in every destitute part of the valley of the Mississippi within two years,

Maj. Tilford Vice-President of the American Sunday School Union, was called to the chair, and Wm. T. Smith appointed Secretary.

Rev. A. Woods introduced the meeting by prayer.

The design of the meeting was then stated by the chairman, and recommended to be one of the utmost importance.

The General Agent Rev. A. Baird, Rev. Jas. E. Welch, Agent for Kentucky, Rev. Jas. Fishback, Rev. B. O. Peers, Rev. Dr. Blythe, Rev. J. C. Young, Mr. W. A. Leavy and R. J. Breckinridge, Esq. advocated the co-operation of the meeting in accomplishing the above object.

Rev. J. C. Young offered the following resolutions.

Resolved, That we view with the highest approbation the resolutions of the American Sunday School Union, to establish in reliance upon divine aid within two years, a Sunday School in every destitute place where it is practicable throughout the valley of the Mississippi.

Resolved, That a subscription be now raised to aid in carrying into effect this noble resolution.

Whereupon a subscription was then taken amounting to one thousand fifty dollars and fifty cents, payable one half this, and the balance the next year.

JNO. TILFORD, *Chairman*.

At an adjourned meeting held at the M'Chord Church, on Friday evening 20th August 1830,

Maj. Tilford was again called to the chair, and Wm. Richardson appointed Secretary.

The meeting was opened with prayer by Dr. Blythe. Rev. Mr. Baird explained the character of the Sunday School Union, and the objects of the meeting.

After some appropriate remarks by Rev. Mr. Hinckley, the subscription paper was again circulated when the amount was increased to twelve hundred forty seven dollars and fifty cents.

Rev. B. O. Peers then addressed the meeting at considerable length. The following resolution was then offered by Mr. Wm. Richardson, and was unanimously adopted.

Resolved, That the American Sunday School Union be requested and advised to locate in the town of Lexington, a depository of books, being in the opinion of this meeting a central and convenient situation for their distribution, and that the General Agent be respectfully requested to present this subject to the consideration of the Board of Managers.

The meeting then adjourned.

JNO. TILFORD, *Chairman*.

ENCOURAGEMENT TO SABBATH SCHOOL TEACHERS.

A correspondent of the Southern Religious Telegraph, writes from North-Carolina, that he has superintended a Sabbath School nine years. For several years he had many discouragements, but relying on the promises of God, he persevered. In one year from the first Sabbath in April, 1828, "*seventy-four* persons, who were connected with the School, professed to have hope of salvation in the Lord Jesus." One thing he notices as remarkable—"*but one person of the seventy-four has backsliden; and he is a youth whose father is a* DRUNKARD, AND HAS A DISTILLERY."—The school now consists of 140 scholars—41 in a Bible Class. This happy man is an elder in the Presbyterian Church. May we have many such faithful and persevering elders.

The Rev. C. Stewart, whose journal while he was a Missionary at the Sandwich Islands, has been read with so much interest, is about to publish a journal of his late voyage to the Pacific Ocean, as chaplain to the United States ship, Vincennes.

Dr. Lewis Marshall, of Woodford County, Ky. is appointed President of Washington College, at Lexington, in Virginia.

EXTRACTS FROM CORRESPONDENTS.

A friend in Illinois under date of Aug. 7th, writes as follows.

"My Dear Sir—Enclosed are the names of five individuals to whom you will please send your useful paper. I very much regret that I could not make payment in advance; but I hope shortly, to send you ten dollars, with perhaps three or four subscribers. I am doing all that I can conveniently, to have the Western Luminary circulated in my neighbourhood. I conceive it to be an useful publication, and worthy the patronage of all—I only regret that I can do no more, to extend and circulate useful knowledge in the world. There remains yet a great deal to be done; and it behoves all to use their utmost endeavours, in the great work of christianizing and moralizing the world. If ever there was a time, when zeal and animation was called for, it is *now*. Therefore, let every one act well his part."

Our friend, from whose letter the above extract is given, will please to receive our thanks for his generous and successful efforts to extend the circulation of the Luminary. We hope that some of our other readers will "go and do likewise." Is it not one of the most sure ways to awaken the attention of persons to their own salvation and to enlist their feelings and influence on the side of the Lord, to have them see in the columns of a religious newspaper what God is doing for his Zion?

From the letter of a correspondent in Ohio, dated Aug. 5th.

"I expect to continue to take your paper so long as I can, and it remains as good as it is.

"While the friends of the Redeemer have much cause of mourning for the desolations of Zion in this region of country, yet they have much over which they may rejoice.

"There has been some effusions of the Holy Spirit, and some rich displays of mercy in rescuing hardened sinners. A Presbyterian congregation has been formed here, in a region where lately there were but five Presbyterian professors, and the prospect is flattering. The cause of Bibles is exciting much feeling, and moving to action its friends. A County Society has been formed: The County has been explored to find the destitute; and a resolution passed to supply the county in one year. And, among all, the noble and heart cheering cause of Temperance is not forgotten. A County Temperance Society is also formed, and its friends have to rejoice at the prosperity with which God has blessed them. It is certainly shedding a most salutary influence among the inhabitants of the county. Several merchants have discontinued the traffic of the article of ardent spirits. Some men far gone in the labyrinth of intemperance, have been reclaimed; and the delightful change in them and their ragged and starving children, and heart broken companions, is enough to rejoice the heart of philanthropy, and to cause the friends of Temperance to have their motto of "Onward, onward."

"The Sabbath School influence is great—as well as the cause of Tracts, and they all unite in the one great enterprise of bringing the earth to know and serve the Lord, and rolling on the period when it shall be filled with his glory."

From the American Sunday School Magazine.

HEATHEN IGNORANCE IN THE MIDST OF CHRISTIAN INSTITUTIONS.

Extract from a letter to the Editor, dated ——— District, S. C. June 22d, 1830.

I came to-day from ——— District and on my road overtook a little boy going to mill. I entered into conversation with him, and discovered, that he lived in a settlement called ———, where there is a celebrated school under the care of a ——— preacher. I asked him, Do you go to school? No. Do you go to Sunday-school? Sometimes. Why not always? Because I have no book; when I can borrow one, I go. Have you no bible? I read in the spelling-book, and we have to buy corn and every thing. His mother is a poor widow, he told me. I asked him, how he spent his Sabbaths, whether his mother taught him his bible, or taught him to pray. He said, No. Do you know the Lord's prayer? No. Do you know who the Lord Jesus Christ is? No, I don't know about these things, I never learned. But don't you know who made you? No. Don't you know who God is, or any thing that he has done, who made the skies, &c? No. I had said to him, I suppose you may be eight or nine years old. O yes, he said, I am twelve or thirteen. But this boy had attended preaching often, and appeared to be a boy of some mind. It is said that many are as ignorant. It is lamentable. For nearly thirteen years human passions have been strong in his heart; outward temptations waylaid him; the adversary has, no doubt, plied his flattering arts; but not one religious truth has been known, or felt by him; up to this time he has been ignorant even of the existence of God, that first principle, by the knowledge of which man is really raised above the brute. Since I wrote this, it has been mentioned to me by a clergyman, that he had known adults, as ignorant, and he appealed to one particular instance.

From the New-York Observer.

STRANGE PREACHING.

The following anecdote, related by an intelligent gentleman in the western states, strikingly illustrates the diversity of sentiment which prevails respecting the moral wants of a people.

The neighbourhoods around M——, says this gentleman, *I considered exceedingly destitute*. True, they say they are supplied with two ministers, and probably they would resent being represented as destitute. One of those ministers belongs to no religious denomination, having been dismembered from the one with which he was originally connected because he would preach when they thought him unsuitable. The other minister preached a funeral sermon in my hearing an Sabbath last. His text was, "Oh that they were wise," &c. He began by saying, "I will read you a hymn, though I do not always do so." They sung. He then said, "We shall not pray, but read the text." After reading the text, he began commenting on the chapter which begins, "Give ear, oh ye heavens." "Heavens," said he, "is the subjunctive plural, as it has the *s*, if it had not the *s*, it would be the subjunctive singular." He at length came to the text,—"Oh," said he, "is a monosyllable. There are monosyllables, dissyllables, trissyllables, and polysyllables." In another sermon, after treating some time on *divinity*, he edified them with some *philosophy and astronomy*. He mentioned the *antipodes*. "Now," said he, "my congregation do not understand what *antipodes* means, and it is the duty of a speaker, when his hearers do not understand a word, to explain it; well, my friends, *antipodes means the fixed stars!!!*

If you can form an idea of a tall old man of 60, with a countenance expressing the utmost self-confidence and pedantry; with no connection between his sentences; sometimes speaking loud and sometimes low, regardless of the importance of the word emphasized; without any appearance of solemnity or devotion; singing but once, and not praying at all in the whole exercise; and going through in a style of which the above is a specimen, you then have the picture of the ministerial supply, which is by some here thought remarkably good.

Whether they or I misjudged in respect to the preaching, I thought the occasion presented a favorable opportunity for the distribution of tracts; and I improved the opportunity. The people received them with avidity, though many could not read. As I gave them each a tract, I spoke to them on the subject of their souls' salvation, endeavouring to present to each a tract adapted to their spiritual condition. I never before felt so strongly the importance of tract distribution among the destitute.

From the Maysville Eagle.

AUGUSTA COLLEGE.

The annual commencement was held at this Institution on the 5th inst. attended by a numerous crowd of spectators; many of whom came from distant places, to witness the progress of the students at the previous examination, and the eloquence of those who had been appointed as speakers for the day. Though the assembly was much crowded, the most unceasing attention was given, and the utmost order prevailed until the whole was concluded

After the exercises were opened with prayer by the President, short discourses were delivered on the following subjects by young gentlemen whose names are affixed:

1. A Salutatory, in Latin, by THOMAS A. MARSHALL.
2. Influence and effects of virtue—RANSOM BROOKS.
3. Revolution in South America—THOMAS H. LINCH.
4. Character of Homer, spoken in Greek—JOSEPH LONGWORTH.
5. Importance of mental Improvement—STEPHEN S. ROSZEL.
6. The grandeur of the Deity, spoken in Hebrew—AUGUSTUS W. RUTER.
7. The Dark Ages—NELSON BARRERE.
8. Character of Oliver Cromwell—JOHN L. CAREY.
9. Education favorable to Liberty—JOSEPH S. CHAMBERS.
10. Science of Astronomy—CHA's. CLARK.
11. Character and genius of Columbus—GEORGE H. HARRISON.
12. Nature and effects of Infidelity—JOSIAH LAMBOURN.
13. Progress of the Arts and Sciences—STEPHEN E. NASH.
14. Valedictory—JAMES A. THOME.

After the degrees were conferred, the graduates were addressed by the President, and the exercises were closed with prayer by Rev. S. G. Roszel

The following young gentlemen received the degree of Bachelor of Arts, to wit:

Nelson Barrere, John L. Carey, Joseph S. Chambers, Charles Clark George H. Harrison, Josiah Lambourn, Thomas A. Marshall, Stephen E. Nash. James A. Thome.

The honorary degree of Master of Arts was conferred on REV. CHARLES ELLIOTT and Rev. JOHN H. FIELDING, professors in Madison College, Pennsylvania, and the degree of Doctor of Divinity, upon Rev. SAMUEL LUCKY, of New-York.

Of those who graduated, four were from Ohio, three from Kentucky, one from Delaware, and one from Mississippi.

The next session of this Institution, commences in the Academick Department on the 6th, and in the Collegiate Department on the 20th of September ensuing.

NEW PAPER.

Christian Intelligencer, is the name of a religious newspaper just commenced in New-York, which is to be devoted to the interests of the Reformed Dutch Church. The Rev. C. D. Westbrook, D. D. is the editor.

PRINTER'S INK.

Mr. David G. Seixas, of Cincinnati, has furnished us with a specimen of Ink of his ow nmanufacture. We used it last week, and use it this week in printing our paper. It works remarkably well, and may be had for 25 cents a pound, at Cincinnati. The materials are wholly of western production.

SECULAR SUMMARY.

Intemperance and Suicide.—Warren Beasly, who had been committed to Jail in Raleigh N. C. on a peace warrant issued at the request of his father on the 6th inst. killed himself by cutting his throat with a razor. The deceased had been addicted to intemperance. He has left a large family in indigent circumstances.

A man by the name of Coffee was committed to Jail in Columbia, Tenn. on the 12th inst. for the murder of his wife.

An eruption of Mount Ætna on the 16th ult. destroyed eight villages. Many of the inhabitants were buried under the ruins of their houses.

Land has recently been sold at Chilicothe at thirty, forty, fifty, and even sixty dollars a foot. The Sciota Gazette states that a market-house has been erected this year, 270 feet long, and equal to any on the Atlantic. This prosperity is owing to the vicinity of the Canal.

The people of Georgia, says an Alabama letter writer, appear to be turned mad with the prospect of getting rich, digging gold. They are, as fast as possible, selling off their stock, and taking their negroes to dig gold in the upper part of the State. No doubt some will make fortunes, but many more will lose their all. Lands that a few weeks ago could be got for ten or fifteen dollars, now cannot for as many thousands.

Cure for the ring worm.—Take the root of the common yellow, or wild dock; wash it clean, bruise it, or cut it in very thin slices; put it in a cup, or other small vessel, and add vinegar sufficient to cover it. Let it stand a day or two, then apply the moisture to the ring worm, by rubbing it with a piece of the root, two or three times a day, for a few successive days. This, it is said, will effect an entire cure.

Ebenezer Cox has been tried in Virginia, for the deliberate murder of Col. Dunn, a superintendent of the U. S. arsenal, at Harper's Ferry, and found guilty.

Mr. Thomas Simms, of New-York, has invented Satin Beaver Hats—napt with silk on fur bodies—for summer wear. They are said to be very beautiful.

Whiskey in the Army.—By the proposals that are issued in some of the papers, for supplies for the army of the United States, stationed at the different forts, &c. the quantity of *Whiskey* is 93,400 gallons; which is more than half a pint to a pound of *Meat*.

MARRIED,

On the 11th inst. by the Rev. Thomas Cleland, D. D. Mr. John Kemper, of Garrard County, to Miss Frances Ann Doggett of Mercer County, Ky.

OBITUARY.

DIED—In this town on Friday night last, Mrs. Catharine Martin, wife of Mr. John L. Martin.

On the same night, Morris, infant son of Professor Roche.

On Monday evening last, Col. William B. Vicks, of Vicksburg, Miss.

At her residence in this county, on the 16th inst. Mrs. Rebecca Crawford, in the 75th year of her age, the widow of the Rev. James Crawford, dec. one of the earliest preachers in this country.

Of Consumption, on the morning of the 22d inst. at the residence of Capt. Samuel M. Wallace, in Woodford County, Charles Henry Warfield, M. D. in the 35th year of his age. Obituary notice next week.

At the Colony of Liberia, John W. Anderson, M. D. Colonial Agent.

Mr. Burr Perkins of Hamden, Con. aged 18 was drowned on *Sunday* morning the 25th ult. He went into a mill pond for the purpose of bathing.

At Genessee on the 1st inst. *Sunday*, a man by the name of Smith was drowned. He attempted to swim across the Genessee river.

Drowned on *Sabbath* day, July 17th, at Haverhill N. H. March Allad, aged 14.

Drowned at Piermont N. H. *Sabbath* day July 17th, Charles Runnel, aged 11.

TO CORRESPONDENTS.

The communication on "Camp Meetings," which we received on last *Saturday morning*, is necessarily deferred till next week.

"Mr. C——— a Presbyterian D. D." has been received.

F. R. G. has been mislaid, but shall appear next week.

NEW AGENT.

Mr. Robertus H. Stephenson of Greenville, Illinois, is authorised and requested to act as agent for this paper.

From the Danville Olive Branch.

Mr. Polk, it was stated through inadvertance in the advertisement with respect to the next session of Centre College that there had been an increase of students during the year ending July, 1830. There was in fact a decrease. The mistake was committed by copying too much of last year's advertisement. The Luminary will confer a favor by giving this two or three insertings.

J. HARLAN, *Sec'y*.

FRESH MEDICINES.

JUST RECEIVED AND FOR SALE BY

JOHN NORTON,

At his Drug and Chemical Store, South of the Court House, Main-street, Lexington.

A Supply of FRESH DRUGS AND MEDICINES, together with a general assortment of PAINTS, DYE STUFFS, PATENT MEDICINES, SURGICAL INSTRUMENTS, and Glass Ware of all sizes, &c.

ALSO A FRESH SUPPLY OF

DOCTOR CHAPMAN'S

Anti-Dyspeptic or Sour Stomach Pills—an effectual remedy for Dyspepsia. And

DE LA MONTERAT'S

Columbian Vegetable Specific, for Coughs, Colds, Consumptions, &c. J. N.

August 13th, 1830.—7-3t.

M'GREADY'S SERMONS.

THE subscriber proposes to publish the Sermons of the late Rev. JAMES M'GREADY, provided a sufficient number of subscribers can be obtained.

As these Sermons treat on Experimental and Practical Religion; and as some of them were composed during the extensive Revival of 1800, it is expected they will prove interesting to the Christian reader, particularly to those who were personally acquainted with the author, whose reputation as a powerful, spiritual and useful minister of the Gospel, is well known in the Western country.

The work will form an octavo volume of about 400 pages, and will be published on fine paper, neatly bound and lettered. Price to subscribers, $2 00.

Persons obtaining and becoming responsible for 20 subscribers, will be entitled to a copy gratis.

☞ Those to whom this prospectus may be sent, are respectfully solicited to procure subscribers, and return it by the first of Novembar next, as the work will be published as soon after that period as will be practicable. JAMES SMITH.

Henderson, Ky. June 8th, 1830.

CLELAND'S HYMNS,

3RD EDITION—ENLARGED.

FOR sale at the office of the Western Luminary, Lexington,—and at Morton & Co's. Book-Store, Louisville, Ky.

Price $6 per dozen—62½ cents single.

SPECTACLES FOUND.

FOUND by the subscriber on Saturday morning, July 14, at the lower end of Main-street, Lexington, a pair of silver plated Spectacles, in a morocco case.

WM. C. OFFUTT.

PROPOSALS

FOR

Publishing a weekly paper in Washington City, D. C.

TO BE ENTITLED

THE LIBERATOR,

AND

JOURNAL OF THE TIMES.

THE primary object of this publication will be *the abolition of slavery, and the moral and intellectual elevation of our colored population*. The Capital of our Union is obviously the most eligible spot whereon to build this mighty enterprise:—first, because (through Congress and the Supreme court) it is the head of the body politic, and the soul of the national system; and secondly, because the District of Columbia is the first citadel to be carried.

On this subject, I presume my views and feelings are too well known to render an elaborate exposition necessary. In its investigation, I shall *use great plainness of speech*—believing that *truth can never conduce to mischief, and is best discovered by plain words*. I shall assume, as self-evident truths, that the liberty of a people is the gift of God and nature:—That liberty consists in an independency upon the will of another:—That by the name of slave, we understand a man who can neither dispose of his person or goods, but enjoys all at the will of his master:—That no man can have a right over others, unless it be by them granted to him:—That virtue only gives a natural preference of one man above another, or why one should be chosen rather than another:—That the creature having nothing, and being nothing but what the Creator makes him, must owe all to him, and nothing to any one from whom he has received nothing:—That that which is not just, is not law; and that which is not law, ought not to be in force:—That he who oppugns the public liberty, everthrows his own, and is guilty of the most brutish of all follies, whilst he arrogates to himself that which he denies to all men:—That whosoever grounds his pretensions of right upon usurpation and tyranny, declares himself to be an usurper and a tyrant—that is, an enemy to God and man—and to have no right at all:—That that which was unjust in its beginning, can of itself never change its nature:—That he who persists in doing injustice, aggravates it, and takes upon himself all the guilt of his predecessors:—That there is no safety where there is no strength, no strength without union, no union without justice, no justice where faith and truth are wanting:—That the right to be free is a truth planted in the hearts of men, and acknowledged so to be by all that have hearkened to the voice of nature, and disproved by none but such as through wickedness, stupidity, or baseness of spirit, seem to have degenerated into the worst of beasts, and to have retained nothing of men but the outward shape, or the ability of doing those mischiefs which they have learnt from their master the devil.—*Vide Algernon Sidney's Discourses on Government—the Declaration of American Independence—the Constitutions and Bills of Rights of the several States, &c. &c.*

I shall spare no efforts to delineate the withering influence of slavery upon our national prosperity and happiness, its awful impiety, its rapid extension, and its inevitable consequences if it be suffered to exist without hindrance. It will also be my purpose to point out the path of safety, and a remedy for the disease.

The cause of *Peace* and the promotion of *Temperance*, being equally dear to my heart, will obtain my zealous and unequivocal support. My creed, as already published to the world, is as follows:—That war is fruitful in crime, misery, revenge, murder, and every thing abominable and bloody—and, whether offensive or defensive, is contrary to the precepts and example of Jesus Christ, and to the heavenly spirit of the gospel; consequently, that no professor of Christianity should march to the battle-field, or murder any of his brethren for the glory of his country:—That intemperance is a filthy habit and an awful scourge, wholly produced by the moderate, occasional and fashionable use of alcoholic liquors; consequently, that it is sinful to distil, to import, to sell, to drink, or to offer such liquors to our friends or laborers, and that entire abstinence is the duty of every individual.

I shall exercise a strict supervision over the proceedings of Congress, and the conduct of its members. The representatives of a moral and religious people should walk circumspectly, not as fools but as wise men, lest they be brought to public shame. This paper shall be a terror to evil doers, but a praise to them that do well.

In politics, no man will doubt my republicanism. I go for the people—the whole people—whatever be their bodily dimensions, temporal conditions, or shades of colour. As a man of peace, I am not an admirer of military men; as a friend to good government, I deprecate their elevation to offices of civil trust. The proscriptive measures of the present administration have been such as no people, who do not possess the abject servility of slaves, can sanction or tolerate. I shall give a dignified support to *Henry Clay* and the American System.

The Liberator and Journal of the Times will contain a fair proportion of literary and miscellaneous matter—all important foreign and domestic news—and a copious summary of Congressional transactions.

I now appeal to the American people—to philanthropists and patriots, to moralists and christians—for adequate patronage. I believe that a paper of the foregoing character is specially needed at this momentous crisis: I am equally confident that it will receive the approbation of all sober, reflecting, honest, humane men. Its columns shall be open to all temperate and intelligent communications on the subject of slavery, politics or morals. Whatever savors of bigotry or intolerance shall gain no admittance. I am opposed to bondage, under its every aspect—whether spiritual, civil, political, mental or physical. "Implicit faith belongs to fools; and truth is comprehended by examining principles." My country is the world; my countrymen are mankind.

The first number of this work will be issued as soon as the subscriptions thereto may warrant the publication. Postmasters are authorised to act as Agents, until further arrangements can be made. Subscription papers must be returned by the first of October ensuing. Letters and communications (post paid) may be addressed, for the present, to the subscriber at Baltimore, Md.

Editors of newspapers, who will give this Prospectus two or three gratuitous insertions in their columns, shall receive my thanks, and a reciprocation of the favor if it be in my power hereafter.

WM. LLOYD GARRISON.

Baltimore, August, 1830.

TERMS OF SUBSCRIPTION.

The Liberator and Journal of the Times will be published every Friday morning, printed on a large imperial sheet and beautiful type, at $3,00 per annum, payable on the delivery of the first number.

No subscription will be received for a shorter period than six months.

Agents, becoming responsible for five subscribers, shall receive a sixth copy gratis

AGENCY.

THE undersigned offers his services to his friends and the Public generally as Agent for the transaction of business with the United States Branch Bank in this place, or with the Agents of the Banks of the Commonwealth and Kentucky in this District, or with individuals; and in making collections, remittances, &c. &c. His long established reputation will, he trusts, render any other pledge or reference unnecessary.—His charges will be moderate, varying from ¼ to 1-2 per cent according to the trouble and responsibility attending the transaction. Letters post paid will be promptly attended to. D. A. SAYRE.

Lex. April 21—42-tf

P. S. He has removed his office to his house at the intersection of Short Street and Poplar Row, lately occupied by the Com'th. Branch Bank and the Bank of Kentucky, and directly opposite to Moore's Inn.

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kept on hand in the Depositories, at the Store of Stephens, Winslow & Stephens, Main-street.

Lexington, Ky. June 29, 1830.

POETRY.

From the Boston Recorder.

THE MATIN HOUR OF PRAYER.

This cool and fragrant hour of prime,
Unvext by life's intrusive care,
My matin hour of praise shall be,
Sweet, solitary praise and prayer.

'Twill gird my spirit for the fight,
The glare, the strife, of this world's way;
Weak, tempted, weary, lone, and sad,—
'Tis never, never vain to pray.

This cool and fragrant hour of prime;
The silent stars are fading quite;
The moist air gently stirs ths leaves,
Dew-laden, to the breaking light.

The stillness, the repose, the peace,
They win the quiet soul away,
To visit that Elysian world,
Where breaketh an eternal day.

Ere falls the stealing step of dawn,
The night's soft dew on her brown wings,
Upriseth from her nest the Lark,
And soaring to the sunlight, sings.

Thus may my soul sing on and soar,
Where sight tracts not her flight sublime,
Morn, noon, sweet eve, and ever in
This cool and fragrant hour of prime.

For, though the world enclose me round,
Strong Faith can carry me abroad,
Where shines my home,—Jerusalem,
The glorious dwelling-place of God!

Then let my soul sing on and soar!
Above the world, beyond all time;
And dwell in that pure light, and breathe
The air from that celestial clime.

Sing on and soar, sing on and soar!
Till through the chrystal gates of heaven,
No longer closed in upper skies,
Thou enter in to sing, Forgiven!

SUNDAY SCHOOL CAUSE.

From the New-York Evangelist.

THE FAITHFUL AND UNFAITHFUL TEACHER.

New-York, July 30, 1830.

Messrs. Editors—Noticing in the Evangelist of the 17th inst. a striking illustration of the character of the faithful superintendent of a Sabbath school, I have been led to make a few remarks in regard to the character of the faithful and unfaithful teacher in said school. I conceive a faithful teacher in the Sunday school, to be one who feels deeply impressed in view of the infinite responsibility resting upon him, as one who is engaged in moulding immortal minds for eternity. He who feels this, will consequently adopt the best and most efficient measures for promoting the great object he has in view, viz: the salvation of his class. He will be found at the school ready to give his pupils a welcome reception on their arrival.

He will, after the opening of the school, proceed in a systematic manner to impart such instruction as will, with the blessing of God, benefit the immortal souls. He will make a personal application of the subject of the lesson to the hearts and consciences, and will affectionately, as in the presence of the heart-searching God, warn them to flee from the wrath to come.

The faithful teacher will not only by precept, but by example, manifest to his scholars that he has their eternal interest at heart; that he feels for their never dying souls, and will thereby secure their attendance and attention, gain free access to their hearts, make such impressions upon them as will lead them to see their need of an interest in the blood of Christ.

Such are some of the characteristic features of the faithful persevering Sabbath school teacher.

But what shall we say, Messrs. Editors, of those teachers who engage in this work, not so much from a sense of duty and the glory of God, as from a desire to secure the praise of their fellow men, and to pass off a few hours which hang heavy upon them. Truly such laborers are not wanted in the vineyard of our Master. Let them give as good instruction to their children as they are able to impart, yet it will have no salutary effect upon them, and for this reason—they will counteract it all by their unbecoming conduct and conversation, even before they leave the threshold of the sacred place where prayer is wont to be made, and religious instruction imparted, as is too frequently the case. The unfaithful teacher will solicit the early attendance of his pupils, but will not be in his place to greet them on their approach to the house of God. He will inculcate the duty of devoting the sacred hours of the Sabbath to the service of God, and perhaps ere the sun close upon that holy day, he will be chargeable with its violation. In vain will he preach to his pupils, and urge upon them the claims of the gospel of Christ, for they, having discernment enough to mark what is wrong, will say unto him, "Physician heal thyself." As proof that unfaithful, indolent Sabbath school teachers are a great injury to the cause, I would say, that I am acquainted with the case of one not 150 miles from this city, who, because of his being lax in duty, not punctual in his attendance at school, has lost most of his class, and the parents of one of his pupils took their son from the school, and placed him in another, because he told them he could place no dependance upon his teacher. Such facts need no comment.

In closing these remarks, I will address myself to Sunday School teachers, (for many may see this communication.) "Examine your motives," my fellow laborers. The judgment day is approaching. We must give account. Souls are committed to our care, and unless we are faithful, their blood will be found in our skirts.

A. S. S. TEACHER.

THE GOOD LIBRARIAN.

He ought not to be too liberal with the books. If he lets every one have a book who asks for one, the scholars will soon find they can have a book just as well without getting a lesson as with. The teacher should have the names of his class. He knows which of the scholars have merited a book. Let each teacher go to the librarian and get all the books, which he wishes for his class, charged to himself; and then on his own paper charge them to the several scholars. Some schools practice now in this way. You cannot be too rigid with the use of the library, if you mean to keep up an interest in it. As soon as every one feels as if the books were common plunder for all, they will care no more about the library. Convince the children that the books that are most soiled and look oldest, are the best. And when a child grows difficult, and cannot be suited with this book or that, ask him if he has read it. Ask him to tell you what the book is about. And if he cannot tell, he will be willing to read it again. —*Vt. Chron.*

SUNDAY SCHOOL ANNIVERSARIES.

Each town ought to have a meeting once or twice in a year, especially for the children and youth belonging to the Sabboth School. And let there be special exertions made by the managers to have it interesting. Ask the singers to attend.—And if you can, have a hymn or two composed to sing on the occasion. Any one who attended the meeting in Thetford last year, or in any town where such a meeting was held, will see their importance. If you can collect more than 30 children, it will be none the less important. Send out of town perhaps, and ask a Sabbath School man to come and give them a talk. Let the several classes of persons be addressed separately by different speakers,—the children, the youth, the teachers and managers with the parents. By singing one or two stanzas between the speeches, you will rest the children, and add to the interest. In one of the most remote towns in Windsor county, they have had three or four such meetings; and as I am told the children make more dependence on them than on trainings and musters. One boy would not go to muster, because if he did, he could not attend a Bible Class in the evening. I do believe if each town would hold a semi-anniversary, one in the summer and another in the spring, conducted properly, they would find a rising interest among parents and children. Why do they have these meetings in New-York? Philadelphia? and in Boston? They understand it. They understand how to sustain an increasing interest in their schools.—*Vt. Chron.*

SABBATH SCHOOLS AND MISSIONS.

At the last anniversary of the London Sunday School Union, held on the 12th of May, the following striking testimonies were borne to the influence of Sunday schools upon missions. The Rev. Dr. Philip, a distinguished missionary in South Africa, said in his speech, that he commenced his labors in the cause of Christ as a Sunday school teacher. The first prayer that he offered up in the presence of others, was in a Sunday school. The first attempt he ever made to speak from the Holy Scriptures, was in a Sunday School. And he was fully persuaded that had it not been for his humble exercises in the capacity of a Sunday School teacher, and the advantages which he there acquired, he should never have had the confidence to become a minister of the gospel, or a missionary of Jesus Christ." He was a teacher in the Sunday School in Dundee. "During the period that he laboured there, twelve or fourteen young men went out into the field of ministerial labor, many of whom became missionaries. One of them was the lamented Dr. Milne; another was the amiable Keith."—*Biblical Repertory.*

DUTY OF TEACHING.

We are decidedly of the opinion that every parent who has health, and who is not prevented by domestic duties, should enter the Sunday school as a teacher, if he is at all capable. And if he is not capable, he ought to go to work to render himself capable as speedily as possible; for he is certainly not capable of performing the duties of a parent, if he is incapable of teaching a class in a Sabbath school. Parents ought to make the very best teachers, inasmuch as they have had opportunities of acquiring much experience. It was long ago thought that "days should speak, and multitude of years should teach wisdom." We rejoice indeed that a change is taking place in this respect, and that some parents of great respectability and influence in our cities, and even judges and legislators, are now to be found as teachers and superintendents in Sabbath Schools. May this noble example be universally imitated!—*Ib.*

DUTY OF MINISTERS.

We cannot conceive how a minister, who does not preach in more than one place on a Sabbath, could do more for the cause of Christ than by spending the afternoon of the Sabbath in promoting Sunday schools throughout his parish, and even beyond it, if it interfere with no other laborer in the vineyard. To be training up several hundred youth in the knowledge of the Scriptures is a great work. Ministers have devoted an undue proportion of their labor to those that are grown up; whilst the young, by far the most hopeful part of their congregations, have been almost wholly neglected. It has been justly said, that there is reason to believe that the amazing want of success in the use of the divinely appointed means of saving men, has been owing in part to the fact, that we commence our efforts to lead mankind into the paths of holiness at a period of life too late by ten or fifteen years.—There has been, and still is, too little instruction of the youth.—*Ib.*

MISCELLANEOUS.

From the Mirror and Observer.

THE LAST CAKE.

"It tastes very well, mother, I'me sure it does," said little Jane Cadwell, as she broke off a bit of a small cake, made from the remnants of a peck of meal.

"Although our bread is coarse, Jane, it is better to live so, than to possess all the riches of this world, and to be strangers to that God, who careth for the poor and forsakes not those who put their trust in him."

Mrs. Cadwell was now encompassed with affliction. But she had seen better days. Once she was encircled by friends, and sorrow was a strange word with her, and then she dreamed not that dark days and cloudy skies would so soon shroud the fairest prospects of her life. On a kind husband and an infant daughter, she lavished her warmest affections—she loved them as life; but in an unexpected hour, Mr. Cadwell was removed from her forever, and little Jane and herself left to mourn the loss of their sole comfort and support. He had not been wealthy; but the little he possessed was in a few years expended for their frugal necessities. And then by the labor of her own hands, Mrs. C. supported herself and daughter. But at the time of which I am speaking, her busy wheel was idle—no one, not even her best employers could supply her with work; but as the good woman was accustomed to trust and obey her Father above, she did not despond.

"Mother," said Jane, "if you have no work soon, and this last cake is gone, what shall be done?"

"Forget not, child, what I have often told you, that God will not forsake those who put their trust in him. Let us go to our closet, and there humbly bow before the Lord, who heareth prayer.

"I fear not for myself, I am willing to die; or if I ever shrink from death, it is at the thought of leaving you without a guardian in this dangerous world. I almost wish to go to heaven, for your papa is there—he died rejoicing in the goodness of the Lord.

"I trust, Jane, that you never go to rest at night, or arise in the morning, without praying for the forgiveness of your sins, and blessing God for all his kindness towards us, day by day."

"Not to my recollection, Ma;—I should much rather go without my food."

"Nothing could give me so much joy as to see in you indications of devotedness to God."

"Twas you, my mother, who first taught me thus to pray, and give my tender heart to God. And should I live a hundred years I could never forget you, my dearest mother."

"If I knew you had the spirit, as well as form of devotion, I could say though in poverty, I am rich. Every day I am more convinced of the goodness of that Being, who knoweth the secrets of all hearts. Now let us worship him, and retire to rest, and if our lives are preserved to another day, the Lord will provide for us."

They rested, and peaceful were their slumbers, and in the morning they were greatly refreshed. They read a chapter in the word of God, then bowed themselves in fervent prayer. When they arose from their devotions a faint knock was heard at the door. On opening it, a young woman presented Mrs. C. a warm loaf of bread, and work sufficient to last a whole week, with the promise of more as soon as that was finished.

"Come now, my child," said the good woman, "let us praise the Lord with our whole hearts; for scarcely had we cast our burden upon him, before our prayers were answered. Bless the Lord, O our souls, and all that is within us, bless his holy name."

They kneeled again in humble devotion.

Tell me not of the palaces of the rich, or of the courts of the esteemed among men; but in the poor and lowly cottage—there, O there, true pleasures are to be found, when parents teach their children the fear of the God whom they serve, and walk together in the footsteps of piety.—In sorrows they are comforted—in distresses and trials they rejoice—and poverty itself cannot exclude them from a rich inheritance in the care and friendship of God,

D. C. C.

NOVEL READING.

Is Novel reading, upon the whole advantageous?

A correspondent of Boston Philanthropist and Investigator has given the subjoined answer to this inquiry.

"The effects of novel reading are in many respects injurious, especially to the youthful mind. Novels generally *give false views of life.* A peculiar beauty and loveliness is thrown around the scenes of fiction, and the reader dwells on them with delight; and when he turns to the dull realities of life the contrast is great. After gazing at the bright and beautiful beings in the world of romance, who can look on earthly beauty without making invidious comparisons? And after dwelling on the exquisitely tender, disinterested and undying friendships described in the pages of fiction, who can stoop to solicit the friendship of the frail, erring mortals who compose this world?

Novel reading indisposes the mind for solid, and especially for serious reading. Constant feasting on highly seasoned food, makes more plain and substantial fare unpalatable.

It occasions disrelish for other employments. After soaring aloft in the boundless fields of imagination, communing with ideal beings, "mid bowers of beauty and bliss," it is extremely hard to close the book, and open your eyes on the tame scenes of this sublunary world, and give to its unromantic duties that full attention of heart and hand which they so unrelentingly require.

It occasions great waste of time. The confirmed novel reader can sit for hours over the bewitching pages, and never heed their flight. Let any one who has for any length of time indulged in this kind of reading, look back, and with all the exactness that memory will permit, reckon up the hours thus spent—the amount will excite astonishment, and the reflection can hardly fail to press heavily—"how much good I might have done, how much useful knowledge I might have acquired, in these hours!" I do not pretend to say that all the time spent over novels is absolutely wasted—this would be begging the question—I only mean to say that habitual novel readers spend time in this way which ought to be given to other pursuits.

Having glanced at the evils, it now remains to inquire what are the good effects of novel reading?

1. They are recommended as a relaxation from severer studies. But are there not other kinds of reading which would answer this purpose equally as well?

2. It is said that these books give a knowledge of human nature. I should think history and biography quite as good, and *careful observation* better than either.

3. It is said they give us a command of language. So will most other reading.—The best way to obtain a command of language is to make frequent use of your colloquial powers. It may facilitate the acquisition of words to read what others have said, but the more effectual way is, to talk yourself.

4. It is urged in favor of novel reading that it gives brilliancy and sprightliness to the imagination. So it does—but it is at the expense of all the other mental faculties. Individuals of brilliant imagination are seldom remarkable for discretion, good sense, sound judgment, or any of the more substantial qualities of mind.

But, says the advocate for novels, admitting all this, still we get a great deal of good from them. So you may—for you may get good from any thing, where you really wish to. But the difficulty with these books is, that the scenes are so bewitchingly portrayed, that in our admiration of the story we lose sight of the moral. I appeal to the experience of every novel reader, whether the imagination is not much more vividly impressed with the beauty and interest of the scenes, than the heart is with the *moral?*

These remarks apply in some degree to those fictions designed for children. I believe the early reading of such books prepares the way for novel reading in after life. I very much doubt the necessity of resorting to fiction to entertain and amuse the youthful mind. If none but authentic tales and interesting didactic writings were put into the hands of children, the good effects would soon be apparent—we should find, that "truth is beautiful—more beautiful than fiction."

There is another objection to novels, more serious than any I have advanced.—And that is, the injury they do to religion. They shut up every avenue to serious reflection, and indispose the mind for religious duties, and produce an insensibility of soul, exceedingly unfavorable to the attainment or increase of piety. Christians in the exercise of religious feeling will not relish this kind of reading—and those who would become christians should carefully avoid it."

HINTS TO MOTHERS.

Under this head the following extract is published in the Portland Courier. They are valuable and well-timed hints. Let fathers, too profit by them; for though less with their children than mothers, their example and carriage toward them is equally important.

"In my intercourse with mothers, I have noticed particularly their various methods of *family government*, and the errors to which they are most liable. I believe that most of them may be traced to a want of patience. While the judicious mother is laudably anxious that her children should imbibe right feelings and dispositions, she should recollect that during the first five or six years of their lives, when impressions are always the deepest and most permanent, they are preparing their little code of morals and forming their habits of action, not so much from her precepts as her *example.* She should therefore look well to her own conduct, and while she is endeavoring to educate *them*, let her beware that she neglect not herself. Let her examine her own disposition, and if that is irritable and impatient, let her take heed that it does not betray itself in her intercourse with her children. With them, all should be calmness and consistency; nothing should appear to be the result of passion or caprice. They should always be able to see that their parent has a *reason* for the course of conduct she pursues. Those parents, who are always complaining of the stubbornness and ill-humor of their children, may depend upon it, the fault lies more with themselves than they are aware, or would be willing to acknowledge. The mother is perhaps hurried and oppressed with the cares of her family, and a child commits some fault which, perhaps, at any other time would have only elicited a slight reprimand, but now she rebukes it in terms entirely disproportioned to the offence, and the child becomes angry and turbulent, for he feels as if rebuked, not for doing wrong, but for giving his mother trouble; not for the offence he has committed, but for his mother's want of patience to bear with it; and he consequently sees not his own fault, but that of his parent. For myself, I never detect a fault in a child, or have occasion to punish one, without examining myself with the most scrutinizing severity, lest there should be something in my example to foster the fault I am anxious to eradicate from my child."

HINTS TO TATLERS.

1st. If my friend speaks evil of me, I wish no one to tell me of it—for I may be certain it was said ungardedly, or under the sway of some fervent transient emotion, and not the settled feelings of his heart.

2d. If my enemy speaks evil of me, I wish no one to tell me of it, for it is nothing more than I expected—the world will see his dislike, and make due allowance for it—but particularly I wish not to hear it, for then at our next meeting it will be more difficult for me to accost him kindly; and we have struggles enough to encounter in the world, without unnecessary additions.

3d. If a worthy person speaks evil of me, I wish not to hear it, for he will be sorry for it himself upon the first hour's calm reflection.

4th. If any unworthy unamiable character, speaks evil of me, let me never know it, for the hearing it is all the injury I can sustain—and he is most piteously punished by his own malignity.

5th. If a falsehood is told of me, let it pass—for first, the inventors do not believe it, they know they were the fabricators of it. 2d. The amiable part of mankind do not believe it, for it can never be established, and the truly worthy make it a rule never to believe any thing to the prejudice of a fellow creature before it is substantiated, (according to the legal axiom—"every one is presumed innocent until proven guilty.") 3d. The malicious class pretend to believe it only—they are conscious of the motive with which they propogate it, of the additions they annex, and of the thousand similar falsities to which they have heretofore given currency. How then am I injured? in no way; unless I attempt to trace or disprove it—and thereby commence an altercation with the worthless, gratify the newsmonger, and make myself ridiculous.

When I hear any one preface a story of evil, with the detested commencement "THEY SAY," I believe he has politic motives for withholding the authors. "THEY SAY." Why, in the name of nobleness, let it come out with a plain—"John or Jane such a one says it," or let us say nothing after them. "They say." The very sound of the phrase conjures up the image of the most cowardly detraction.

I believe that in no case, are we allowed to repeat to our nearest friend, without addition or exaggeration just as we heard them—the common talk of the day, anecdotes or remarks, true or false—prejudicial to the standing, character or peace of any one.

I believe that in a vast majority of cases, the person who tells you of the evil that is said of you, is equally your enemy; and malicious as those against whom he is informing.

When any one says, "well, I just heard a circumstance which makes me truly sorry," and then repeats the fault to another, I believe they are not sorry.

I believe if a man has sentiments he may avow them, provided he lives in America.—And finally,

I believe that if he is neither afraid of the world's wise remarks, witty remarks, or malicious remarks—when he comes to add a signature, he need not resort to fiction.

DAVID NELSON.

A NEW PROJECT.

It is proposed, through the editorial columns of the New-York Sentinel, to form a "combination of editors, without respect to creeds, political or religious, in favor of fairness, temperate argument and courteous language, and against party abuse, personalities, misrepresentations of opponents' opinions, and every thing calculated to wound the feelings or arouse the passions of a contemporary."

MUSIC BOOKS.

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NOTICE.

THE Chamberlain Philosophical and Literary Society of Centre College, Ky. have established a cabinet of Mineralogy and curiosities. Any assistance which the public may render them in the collection of minerals and other natural curiosities will be gratefully received.